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MAR 1 1912

WOMAN'S WORK

Vol. XXVII. MARCH, 1912 No. 3.

FROM TABRIZ our missionaries write the cheering news that in spite of wars and rumors of wars around them, they have all been well and not in special danger. They are always most careful not to meddle in any way with affairs political; such interference would only weaken their influence, and perhaps make spiritual work impossible. They report continued suffering such as always follows in the train of war. The bazaars have been closed so long, with an almost complete stoppage of work, that even without the abnormally high prices, there must have been much destitution. One missionary writes: "A woman came to me lately whose house I went to see last Sunday. In ordinary times husband and wife both work, supporting themselves and two little children. Now there is no work for either and they have stripped their house bare of everything for food. They had pawned their only comfortable and were sleeping without a fire on the bare earth without a covering. We took the quilt out of pawn for about ninety cents, and are now giving them about thirty-six cents a week for fuel and food. . . . The hard time is from now till the vernal equinox when it will be warmer. We are hoping that then the Russians will begin work which will employ some of these poor people, and that business will take its usual course. We are so grateful for funds cabled from the Board with which we can help those who are in the greatest need."

THE SAD WORD has just been received of the death on Feb. 5th, at Lowell, Mass., of Mrs. Kyle, wife of the Rev. J. M. Kyle, D.D., who was for twenty-five years one of our missionaries in Brazil. Since their resignation on account of ill-health Dr. and Mrs. Kyle have been working among Portuguese immigrants in Massachusetts. Mrs. Kyle was deeply interested in WOMAN'S WORK, and secured no less than twenty-eight subscribers in a non-Presbyterian community.

THE TOUR around the world of the Rev. Professor G. W. Knox, D.D., of Union Theological Seminary, is a preparation for inaugurating the lectureship on "Christianity in the Far East." Dr. Knox's experience as a missionary as well as a professor fits him especially for this work. As the Seminary is now affiliated geographically and in some other points with the great foundation of Columbia University, these forthcoming lectures will have a wide influence. At a recent interesting gathering of a social nature of many connected with that University, the topic for discussion was the causes of the present situation in China. Scholarly and comprehensive summaries were made by Professor F. Wells Williams of Yale, son of the famous Dr. S. Wells Williams; Dr. Friedrich Hirth, professor of Chinese and Oriental languages in the University; Mr. Kuo, a patriotic young Chinese law-student, and others. Perhaps not unnaturally no mention was made of the preaching of the Christian religion as one of the mighty influences towards the re-birth of China.

THE REV. J. M. B. GILL, of the Episcopal Mission, writing to President A. J. Bowen of Nanking University, December 11, says: "Arriving at Nanking we found the town full of soldiers, things looking a good deal busier and more prosperous than when we left; every one that I have seen says that the city is most peaceful. I find that there is a perfectly wonderful opportunity here for the spreading of the word of God among troops and people. The whole city is wide open and every one is anxious and willing to listen to the foreigner or Chinese who has something to tell of the Gospel, or literature to give them. Gray and Drummond have gotten their Christians mightily enthused in the good cause and I am going in to work with them Monday morning with all my heart and strength."

NOW that the "tumult and the shouting die" it is gratifying to hear that

work is reopening at Nanking under more favorable auspices than ever known before, and with a strong probability of that city as the new capital of the country. Adjustments everywhere must be slow, nor can we wonder when we remember that the earthquake shocks of revolution have affected many more millions of people than are contained in the United States, Spain, Italy, France, Germany and Great Britain.

MRS. LAWRENCE THURSTON has been chosen as the vice-principal of the new school for the children of missionaries to be opened at Kuling, China. Mrs. Thurston's husband, now deceased, was the first of the Yale Mission Band to go to China. She is familiar with the language and with the work of a teacher, having taught in this country, in Turkey and in China. The school will be interdenominational and co-educational; it is planned to have a principal to be appointed later. The Boards will treat the teachers as their missionaries. The parents of the children are to pay the cost of their living expenses; it is hoped that the Boards and other friends will meet the cost of upkeep, buildings and endowment. The first offering received towards this expense came from a missionary mother in Turkey, who wrote that she realized what this school would mean to other mothers, and sent a gift of two dollars.

WE are proud to salute our valued missionary at Yeung Kong as the Rev. Geo. D. Thomson, *F. R. G. S.* By the action of its Council Mr. Thomson has been recently made a Fellow of the Royal Geographical Society.

EXCEPT for the unmovable Mr. Lingle, the missionaries from Siangtan and Changteh have all gone to Shanghai. They are all still safely at their posts in Hengchow and Chenchow.

THE REV. L. D. HEMINGER, with his bride, visited the noon-day meeting the day before sailing on his return to Africa. He spoke of his joy in the prospect of establishing another Christian home among the Bulus. They have no word for "home" in their language, the nearest approach being "my village." Mr. Heminger also told of one of the converts who began to ask a blessing on the family meal. The first time he did this when he opened his eyes he found most of the food gone! But he persevered, and after some time his unconverted wife not only joined with him, but even told him on occasion, that she was waiting to begin till he asked the blessing.

DR. W. A. WADDELL of Brazil has been suffering intensely for many months from a painful affection of the leg, rendering it impossible for him to stand at all. He was brought with great difficulty to this country, and his friends rejoice to hear from the surgeons that he has come well through the necessary operation, will doubtless recover, and will not have to lose the leg—a catastrophe which had been feared.

THE FIRST Presbyterian General Assembly of Korea is called to meet at Pyeng Yang, September, 1912. When Korea can report that during the last year the communicants received by the Presbyterian Church have numbered 6,823 her right to her own General Assembly seems well established.

IN VIEW of the present division of the station-force between Fusan and Milyang it has been decided that the station should henceforth be known as the Fusan-Milyang Station.

ONE Korean father has a unique way of enforcing church attendance upon an obstreperous boy of fourteen. He told the missionary he had made a rule that if the boy didn't go to church on Sunday he could have no dinner that day. "He attends well now," the father concluded.

THE BUSY pen of Miss Evelyn Maguet has written over eight hundred letters during the year covered by report.

AT THE meeting of the General Synod of the Church of Christ in Japan held in Tokyo, the new *Presbytery of Manchuria* was constituted. This puts the forward movements of our missionaries and their valuable Japanese coadjutors on a well-organized basis.

ONE of our new missionaries in writing pleasantly of her varied experiences—struggles with new conditions, language-study, peculiar household affairs, etc.—says cheerfully: "Settling down in a new country is not as easy as it is to talk about it in a mission study class!"

Our Missionaries in Japan

AND POST OFFICE ADDRESSES.

Mrs. William Imbrie,	Tokyo.	Miss Clara H. Rose,	Otaru.	Mrs. Jas. E. Detweiler,	Yamada.
Mrs. H. M. Landis,	"	Mrs. J. G. Dunlop,	Kanazawa.	Miss Jessie Riker,	"
Miss Matilda H. London,	"	Miss K. A. Gibbons,	"	Mrs. J. B. Hail,	Wakayama.
Mrs. J. M. McCauley,	"	Miss Janet M. Johnstone,	"	Miss Julia L. Leavitt,	Tanabe.
Miss M. D. McDonald,	"	Miss L. B. Monday,	"	Mrs. H. W. Brokaw,	Kure.
Miss Elizabeth P. Milliken,	"	Miss F. E. Porter,	Kyoto.	Mrs. W. S. Hereford,	"
Mrs. A. K. Reischauer,	"	Miss Sallie Alexander,	Osaka.	Mrs. J. C. Worley,	Matsuyama.
Mrs. David Thompson,	"	Mrs. Geo. W. Fulton,	"	Mrs. J. B. Ayres,	Yamaguchi.
Miss Isabelle M. Ward,	"	Mrs. A. D. Hail,	"	Miss Gertrude S. Bigelow,	"
Miss Annie B. West,	"	Miss Evelyn Maguet,	"	Miss Florence J. Bigelow,	"
Miss E. M. Evans.	Sapporo.	Miss Agnes Morgan,	"	Miss Lillian A. Wells,	"
Mrs. Weston T. Johnson,	"	Miss Mary H. Ransom,	"	Mrs. T. C. Winn, Dairen,	Manchuria.
Miss Alice M. Monk,	"	Mrs. G. W. Van Horn,	"	Mrs A. V. Bryan, Port Arthur,	"
Miss Sarah C. Smith,	"	Mrs. John E. Hail,	Tsu.	Mrs. D. A. Murray, Station not decided.	
Mrs. Geo. P. Pierson,	Asahigawa.				

In this country: Mrs. J. C. Ballagh, Tenafly, N. J.; Mrs. F. S. Curtis, 541 Lexington Ave., New York; Miss Ann E. Garvin, Battle Creek, Mich.; Mrs. R. P. Gorbold, Ross, O.; Miss Ida R. Luther, 10 Duane St., Cortland, N. Y.; Miss Elva Robertson, Box 218, Springfield, Mo.; Miss Mary B. Sherman, 18 Loring St., Lowell, Mass.

The Church of Christ in Japan

SEVEN different Missions, Presbyterian in belief and church organization, are co-operating to build up one Japanese church, called the "Church of Christ in Japan." The German Reformed Church has one mission in the north of the main island. The Dutch Reformed Church has two missions, one in Tokyo and one in the extreme south. The Southern Presbyterian Church has one mission in Central Japan. The Woman's Union Mission is in Yokohama. Our own Church has two missions, the East with headquarters in Tokyo and including the northern Island of Hokkaido, and the West, which comprehends all of Western Japan, and the large Japanese population of Korea and Manchuria. We have altogether about seventy-five missionaries.

Since the semi-centennial of Christian Missions in Japan, celebrated in 1909, there has been steady progress in the Church in cohesion, in self-support and in evangelistic spirit. The seven presbyteries show the dignity of representative organization. The leadership in educational and church work is rapidly passing into Japanese hands.

Late official statistics estimate Japan's population at seventy millions. The same authorities give the number of Christians as 146,508; this includes Roman Catholic, all other denominations and believers not identified with any church. We have over 20,000 Presbyterians. Dr. G. W. Fulton's statement is that they outnumber any other denomination. The strong churches are in the larger towns. There are still extensive country districts and hundreds of small towns and villages entirely untouched by Christian influence. In the territory of the West Japan mission it is estimated that there are seven millions of souls entirely unreached.

The late Rev. Dr. J. H. De Forest considered, however, that Christianity had taken root in Japan, was no longer an exotic and that the nation had virtually adopted Christian ideals. There is less barbarous cruelty to criminals, popular education is required, women are better treated, a man is now ashamed of having more than one wife, the peace movement has gained many adherents in spite of the nation's pride in success in war, and the Emperor's great gift of 1,200,000 *yen* to the poor of the country shows the influence of Christian standards of charity. The annexation of Korea, and the acquirement of broad interests in Manchuria increase the scope of possible work and the need of trained workers. During the last thirty years five millions of Bibles have been sold in Japan, and the Bible is still the best selling book among its people.

Winter Harvests in the Far North

AS WE left Nayoro our sleighs jingled merrily along the ten feet of snow packed in the streets with icicles fifteen feet long dangling from the eaves. But once in the country the joy began. Imagine a sky of deep winter-blue, flecked with white filmy clouds. Outlined against this the trees trace their shapes in lines of Gothic beauty, there the strong strokes of the oak, here the tall, graceful Hokkaido elms describe with their slender, overarching branches veritable cathe-

dral-aisles. Slim, white birches lift their short feathery skirts high in the air. Dainty beech-trees outline their little clusters of brown fruit against the blue. On the picturesque mountain pass, dark firs drape the green velvet of their branches with filmy veils of gray Florida moss. One group of these against a clump of white beeches in the sunlight, with a carpet of yellow bear-grass peeping out above the snow, made me wonder whether I had seen anything lovelier even in Kitami in June! One striking feature of the winter woods I must not forget are the great *snow-hoods*. The snow, driven by the wind, piles up in fantastic shapes on stumps, rocks and trees. Gigantic snow hippos stride through the woods or crouch threateningly on limbs high overhead. The rocks break out in great dormer windows and flying buttresses and every little stump has his snow-cap on.

One incident on our trip which deserves special notice happened at a new place to me, Mombetsu, on the Kitami coast. We have no work there and had not planned a meeting, but the Church Missionary Society have a sturdy little flock whose natural leader, Mr. K., was lying in wait for us and simply took possession of us bodily. We must stay not only one night but two, and hold a meeting each night for the unbelievers in the big theatre of the place. He and the C.M.S. Christians would engage the theatre and make all the arrangements if we would only address the meeting. Who could withstand such zeal? In our room at the hotel overlooking the frozen sea, we four knelt for guidance and wisdom, and light received, for a blessing on the evening meeting. It was my first visit to

A THEATRE MEETING,

and having heard of the strong Buddhist opposition apt to break out on such occasions in this town, I was aghast when I heard the proposition urged that I too should address the meeting. I being the first foreign woman to set foot in the town, the bait was naturally too good to be lost.

How shall I describe the scene we looked down upon from our seats on the absurdly high platform of that strange Japanese country theatre? The curtain hung *behind* the stage, draped artistically, and flapping out like a great sail below and around us. Not only the pit and galleries were quite full, but there was quite a large company of people seated on the stage, nice-looking people too, somehow different from the uncouth, shaggy audience. "Are they all to speak too?" I asked of Timothy, our helper. "Oh, no! They are just the *Christians* sitting up there with us to keep us in countenance." "Just the Christians"!—"made a spectacle unto the world and to angels and to men." Dr. Motoda was quoted in the "Religious Summaries" as saying, in effect, that the Japanese, though brave in war, are lacking in *moral* courage. However true this may be in the absolute, it can not be said, thank God, of the C.M.S. Christians of Kitami Mombetsu.

Surely this was the strangest, noisiest, most disorderly, happy-go-lucky, casual, baffling audience that ever confronted a speaker. By-the-way, that word "confront" is here most inappropriate. That is the one thing they did *not* do. They seemed to bear no relation whatever to the stage or the speaker; quite half turned their backs on him, for they sat not in rows facing the stage, but squatted in little groups around innumerable *hibachis*, rough wooden packing-boxes brought there by the audience themselves; besides two huge oblong ones that were evidently fixtures. Imagine all these boxes heaped high with burning charcoal, to which more great black masses were constantly being added and you will have some idea of the state of the atmosphere in that low-pitched, cavernous place. The audience, however, seemed in no way oppressed by it, though they were evidently thirsty, for huge bottles of water were constantly going the rounds in each little circle. I afterwards learned that it was partaken of thus freely to counteract the effect of the charcoal fumes. They drank, they smoked, they ate, they chatted, they ran about from group to group, the

BOYS PLAYED HIDE-AND-SEEK

jumping over the fire-boxes and climbing like monkeys from pit to gallery. Even little girls with babies on their backs frolicked about, heedless of the agonized shrieks of their charges, or passed the festive bottle. But the one thing they evidently had no interest in and did not once look at was the stage.

But Mr. K. now calls the meeting to order and begins by offering prayer, to which the Christians on the stage respond with a full and hearty "Amen." He then read a Scripture passage on calling sinners to repentance and gave out a hymn, precisely as if we had been in a Christian church. And the hymn, "Whiter than snow," is sung lustily too, not only by the Christians but by the audience from hymn-sheets. So far all had been done decently and in order. But with the first notes of the baby-organ that had found its way up to that perilous stage and was presided over by one of Miss Rose's graduates,

PANDEMONIUM BROKE LOOSE.

The ground seemed to rock beneath us and a horrible din, as of maniacs rattling their chains and breaking down their doors, fairly shook the stage. The trouble seemed to proceed from a point directly below us, for now from the bowels of the earth issued the most ear-piercing, blood-curdling yells and shrieks. My first thought was that the Buddhists had tied up a lot of dogs under the stage and were poking them up with sticks to create a disturbance. But one of the little Christian women whispered to me, "No, they are not dogs, they are monkeys." "Monkeys!" I gasped, and a vision of hundreds of gibbering chimpanzees climbing about among the beams under us made my hair stand on end. "How in the world did *they* get there?" "Oh, there's a *monkey-show* on, and we got the proprietors to let us have two nights for our meetings, so the monkeys are still on the premises in their cages. They probably don't like the baby-organ." By this time Mr. K. is in the midst of his opening remarks (which, by-the-way, lasted for an hour and a half), and now opposition from another quarter has broken loose. An athletic young noodle-seller, whose figure reminds me strangely of the man with both arms raised shouting "Barrabas!" in Munkacsy's picture of the Christ before Pilate—is baiting the speaker cruelly with questions and jeers and sneers and often very clever jests which the audience greets with roars of laughter and approval. For a good part of the time the noodle-seller, having the better lungs, has the floor, the audience being entirely impartial to either purveyor of interest. The opposition gains in volume and only the very nearest circles can hear Mr. K.'s earnest, fearless Gospel message. Meanwhile still another cause of disturbance develops. The boys and girls have got scent of the monkeys and judging this a golden opportunity of viewing them free now proceed to do so. They do not seek them out in single file or even in small platoons, but one whole circle, of fifteen or twenty boys suddenly spring to their feet with a whoop, and go flying across the theatre toward that part of the flapping curtain which covers the entrance to the subterranean den of the monkeys. They pop one by one under its entangling folds and their arrival at the "show" is soon heralded by, if it were possible, still fiercer rattlings and yappings of the now agonized monkeys. Babies lift up their voices and add yet another piercing discord to the incredible, unthinkable orgy of noise and confusion.

IN THE SNOW AT OTARU, HOKKAIDO

But now Timothy is on his feet, is

forging bravely ahead through the din and on the whole is listened to with less opposition than the first speaker. When he finishes his two-hour sermon, it is nearly eleven o'clock. But the audience is still as fresh as a rose, and demands a word from the "foreign old lady." As we change places, Timothy manages to whisper to me, "If you have any trouble tell them the story of Stossel." But I had chosen quite another topic, with pictures from the Sunday-school rolls to illustrate it and was loath to change. I thought too my sex would protect me. But after the first novelty had worn off of hearing a foreign woman speak Japanese, the waves of tumult and opposition threatened to engulf me. So I took Timothy's advice and told the story of "Stossel" of Tokachi Prison,* and sure enough by the time I had finished the place was as quiet as the grave. It being then past midnight the meeting was adjourned to the next night. The Christians seemed to think it a great triumph that our meeting had not been broken up by the opposition. But I told them I was disappointed, the Gospel had been preached, to be sure, but as far as we knew no sinner had been converted, no fish caught in the net. For this we must make united prayer to the Lord. Next day *all* the fifteen Christians of the town, with Mr. K. and Timothy, met in our room and we continued in prayer for three hours, "agreeing as touching two things"; (1) that God would put down the opposition in to-night's meeting, so that we could have quiet to make a definite appeal to our hearers to repent and believe; (2) that God would so fill us with His Spirit as to enable us to win some souls to-night through the preaching of His Word. The Christians and I agreed to continue to pray for these two things during the entire meeting.

Six o'clock found us again at the doors of the packed theatre. We had agreed that Mr. Pierson should practically have the whole time, I merely saying a few words in appeal at the close of his sermon. For the first ten minutes the scenes of disorder of the preceding night were exactly repeated, the young noodle-seller uttering savage vituperations against the speaker. Then we seemed to come to grips with God. I could hear the Christians praying around me. I fastened my eyes on the "contradicting and blasphemous" youth and called with all my soul on the "Son of God manifested to destroy the works of the devil," to destroy the work going on now in that man's soul. In a few minutes I saw the man falter, then stop, then stoop down to light his pipe at the big *hibachi* and then, with a shrug of his shoulders, disappear into the crowd. That was the last word of opposition in that meeting which again lasted until nearly midnight. Afterwards we learned that a

GANG OF ROUGHS HAD BEEN HIRED

by the Buddhists to create a disturbance, that they had actually come to the doors of the theatre, and then that somehow, without anybody being able to tell how, they simply seemed to have melted away into the night without uttering one syllable of opposition. Thus had our Father in heaven done for us one of the things touching which we had agreed on earth. Now for the other. Mr. Pierson preached on the Prodigal Son; one of the chief points of the sermon was that the Prodigal's sin of sins was not his riotous living, his drinking and gambling, but the awful and pitiful fact that *he did not want* to be with his Father! He had preached the same sermon a few days before at Nayoro, where a young Christian Ainu, a grievous backslider for many years, had heard it and "come to himself." When I rose after the sermon to urge those who had heard God's voice speaking to them through the sermon to call upon Him for repentance and forgiveness, I held in my hands a postal received that day from the restored young Ainu. It ran something like this:

"I must tell you how my heart was struck with that sermon on the Prodigal Son. *I* didn't want to be with God either. For six years I have been a prodigal. *That day, that day,* February 5th, I heard, I have come back! Pray for me. Greeting to the Mombetsu Christians. *Sayonara.* *Tuperek.*"

I read this aloud, then I said: "If that young Ainu could understand and repent and call on God, I'm sure many of you can too. All who heard God speaking to them in this sermon, please repeat with me this prayer: "Oh, God, the true God, I have heard Thy voice, I want to return to Thee; give me faith, forgive my sins for Jesus Christ's sake, Amen."

* See WOMAN'S WORK, September, 1908.

SELF-SUPPORTING PRESBYTERIAN CHURCH AT KYOTO

How many uttered this prayer audibly I do not know, but from the solemn hush that followed I knew that many had repeated it in their hearts. Then I urged that those who had done so should take the next step and begin to feed with God's Word the little spark of faith He had kindled in their hearts. I promised that whoever would promise to read and carry with him always a small part of the Bible, should receive by mail a small Gospel. For this I must have their names and addresses. Instantly up went a hand here and there, and the Christians were among them at once with the pledge-cards and secured no less than fifty pledges. I do not claim that all fifty were converted, but that at least *one* was, proof was graciously given us that night. After a fervent praise-meeting with the Christians, we returned weary but jubilant to our hotel sometime after midnight—to find a man who wanted to speak to us about "The Way!" From his conversation he seemed so near the Kingdom that I asked him: "If you believe in the one true God and in Jesus Christ, His Son, our Saviour, why don't you call on Him and get your sins forgiven?" "I *have*, I did, just now in the theatre" was his joyous response. "And do you believe that your sins are forgiven?" I asked. "Indeed I do, for as you told us, He *said* so, 'Whosoever shall call on the name of the Lord shall be saved.'" And a heartfelt prayer of thanks sealed "the great transaction."

A month later Mr. K. wrote us:

"Since your visit the Christians have been very happy. At all the barber-shops and bath-houses and wherever people congregate the *one* topic is God and Christianity. Some are opposed, but that only kindles the faith of the Christians more and more. Rejoice! This is the work of the Holy Spirit and of your visit."

Mr. O., the man who was converted, wrote:

"A short time ago, at the Kiwaki Hotel in Mombetsu I received, thanks to your teaching, for the first time salvation through Jesus Christ, for which I thank God from my heart. Many thanks for the Bible and books you sent. Little by little my heart grows fair and clear, and I am getting daily nearer to the Lord Jesus Christ. Please continue to teach me. *O. M.*"

We hear constantly from Tuperek, the young Ainu. While engaged in his work of road-building he has carried on a Sunday-school for Japanese children and has brought twenty-one members into the "Pocket Testament League."

(Mrs. Geo. P.) Ida G. Pierson.

ASAHIGAWA, Hokkaido.

THE MOTHER of Miss Monk of Sapporo has been making her residence for some time at that station. In speaking of her visit Miss Smith reports that the missionaries could not say enough about the comfort that her long experience, wise counsel and cheerful companionship had meant to them. She adds, "We salute her 'chosen in the Lord,' Miss Monk's mother and ours."

Some Reaping and a Fresh Sowing

ONE of the ladies in whom I have been specially interested closed her journey in this life during the summer and stepped across into a new life. I regret very much that I was not here when she passed away. If I could have been, I might have been able to save the situation enough to have a Christian funeral. As it was the family had a magnificent Shinto funeral.

As soon as I returned, I visited the family and learned all about her last days. They tell me that she often spoke of me and how happy she was that she had had the opportunity of learning about the true God. She longed to see me again and have some farewell, comforting word. After saying farewell to her family, including four children, she said, "Now I go satisfied." During the four or five months before her death, she lived believing in God and praying to Him. Of course she knew comparatively little about the Bible, as she herself could not read it, not being allowed to use her eyes in reading anything. What she got of the Bible was just what I had read to her and talked to her about. It was just a year ago this fall that I began with her. Considering her invalid condition and the interruptions on that account, and considering her weekly lesson had to be omitted at times, we have cause to thank God for as much progress in the faith-life as she made. She was not a baptized Christian, but she

DIED IN THE FAITH.

If she could have lived and been strong, since she was a woman of position and ability, she would have been a great help to me in my work. She often spoke of it and how she would do certain things for me. It is well with her now. But it is for the family, especially for the little daughter, that we should offer our prayers. The family seem to be much impressed by her death, and we may hope that the seed sown will spring forth and bud.

This fall, a mother, an elderly lady, and her married daughter were baptized. I had hoped to get back in time for this too and they had planned it for the time when naturally I would be back; but an unusual summer, together with the departure of our oldest daughter for America, delayed us. But these two are now rejoicing and I am grateful that He could use me in their salvation. Another lady is waiting for baptism the beginning of December. She is a woman who studied the Bible with us a year and a half ago and then was transferred to another naval port. Her husband was moved back to Kure again in September and the wife is now studying the Bible, preparing for her baptism. It is only within the last few weeks that she received the consent of her parents to be baptized. She comes of a family of very high standing in Tokyo, so getting their consent is all the more reason for encouragement. She herself is very happy that all these obstacles have been removed.

This city of 120,000 people cannot claim any Y.M.C.A. or Salvation Army work. And we are badly in need of that kind of work for the thousands of young men turned loose after work-hours. We have no park either, nor any place without temptation where the young men can go to spend their evenings. Consequently they yield to temptations easily enough. Often young men have said to us, "We do not want to spend all our money in drinking and all sorts of other wicked things, but our boarding-places and every place we turn have these things. So we are caught in the meshes before we realize at all how far we have gone."

I want very much to start

A YOUNG MEN'S HOTEL.

After this has been tested and the spirit of the work is understood, within two or three years it would support itself. It would be a fine investment for souls. If any one should want to do this work through us, we would gladly look after everything and see that all accounts were kept straight. Of course, our idea would be to have the leading newspapers, magazines and games for this home. There are many other ways by which it could be made attractive, so that the young men would enjoy their home and prefer it to all the other questionable things.

There are thousands of young men away from home and friends, boarding in terrible places, after they work here in the arsenal. It is for these souls I

cannot be indifferent. To go through the streets any evening from five to seven, to meet these men as they return from their work and to look at their faces, one can see what is needed so plainly that even he who runs may read and understand.

(*Mrs. H.*) *Olivia F. Brokaw.*

KURE.

AT MANY of our stations in Japan the missionaries gather in one of the homes on Sunday evening to hold a service of prayer and praise together in English. A young missionary who spent her first Sunday evening in Japan at one of these services, where the following hymn always closed the meeting, copied and sent it home, that the friends here might know it, and perhaps use it at their missionary prayer-meetings also. It may be sung to the tune *St. Helen's*, "I am trusting Thee, Lord Jesus;" or to *Stephanos*, "Art thou weary?"

Prayer for Absent Friends

Holy Father, in Thy mercy,
Hear our anxious prayer;
Keep our loved ones, now far absent,
'Neath Thy care.

Jesus, Saviour, let Thy presence
Be their light and guide;
Keep, oh, keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send Thy grace, that they may conquer
In the strife.

Father, Son, and Holy Spirit—
God, the One in Three—
Bless them, guide them, save them, keep them
Near to Thee.

Our Outpost in Manchuria

SINCE September my time has been very fully occupied in getting alterations and improvements made on our residence. We employed Chinese workmen because they live so economically that they can work much cheaper than the Japanese, but they are terribly slow and must be watched all the time. Our house was bought from the Russian owner and the expense of changes met by the use of $3,000 of the Kennedy Fund. The sun now actually shines into both my sleeping-room and bathroom. He never found his way there before and it is so cheerful to see him that I waste a few minutes every day looking at the sunshine. Of the above $3,000, $1,100 should have been paid to the Japanese Government for back taxes, but the debt is forgiven if we will use that amount to build a chapel next door to our house on a part of the property. This will be done early in the spring.

A class for Bible-study, of young men from the Technical School, meets at our house every Monday evening. A few Christiansamong them are bending their united efforts toward organizing a Y. M. C. A. to include also boys from the Middle School. One room in the new chapel above referred to will be devoted during the week to a reading-room for these students. We need money to provide it with good books and papers.

We have also a Bible-class from the Middle School, boys from twelve to twenty years, in connection with our Sunday morning school. They are regular in attendance and seem to be earnestly interested. Six large buildings compose the Girls' High School. The matron of this school is very strict and opposed to the girls going out anywhere, so that we are not yet able to have any work among them, though a few of them are Christians and they and others wish to come to our meetings. At a bazaar recently given by the Christian ladies for the benefit of the new church in the old town, a number of elegant dolls, given by the ladies of East Liberty Presbyterian Church, Pittsburg, Pa., were displayed. These

DOLLS ARE SO ATTRACTIVE

that the matron relented and let the entire school accept our invitation to come

and see them. Our house was crowded with these young women and their teachers. The matron herself seemed to enjoy the visit, so the dolls have broken the ice and we hope gradually to gain more opportunity with these young women.

Many of the soldiers come to our meetings. They always accept tracts gladly and *do read all they get.* The chief trouble is I do not have money enough to keep my supply of tracts in good shape. At the Red Cross Hospital I am always welcomed whenever I have time to visit the sick, and they are glad to get and will themselves distribute among the patients all the Christian literature I take them, but lack of funds with which to buy it prevents me from keeping them supplied. At the Naval Hospital some time ago Mr. Bryan began a class in English for the doctors. They have become so interested in the Bible that they have dispensed with the English study and spend the entire hour twice a week in Bible-study. A few days ago one of them said, "You are drawing me nearer to Christ every day." In the Army Hospital I have many friends among the wives of the doctors. The head doctor is now returning to Japan. In telling us good-by he assured us that he will very soon connect himself with our church there.

This place is rapidly building up. There are living here a larger proportion of

INTELLIGENT, THOUGHTFUL PEOPLE

than in any one place in Japan proper. Away from the home environment they are freer to hear, think and act, in the matter of religion than in Japan surrounded by friends and relations. I wish to express my thanks to the many ladies throughout Pennsylvania and Ohio who gave me aprons for children. The supply was so generous, that besides using some in the bazaar, where they were a great attraction, I have given some to Mrs. Winn. She spends much of her time in evangelistic work along the railroad, and so the aprons are spreading themselves all over Manchuria; more of the aprons will go as Christmas presents to the girls of the Sunday-schools.

GOVERNMENT TECHNICAL SCHOOL AT PORT ARTHUR

One of several large buildings splendidly equipped. Four fine buildings are also devoted to the Middle School, and six to the Girls' High School.
Photographs sent by Mrs. A. V. Bryan.

At our new church in the Old Town we have a very fine bell given by the ladies of Cincinnati Presbytery They have also given a smaller bell for our chapel in the New Town. Cooking utensils given to me by ladies of Washington, Pa., are greatly appreciated. A few we sold at the bazaar at high prices.

(*Mrs. A. V.*) *Margaret A. Bryan.*

PORT ARTHUR, Manchuria.

As I am writing this there comes to my ears the sound of the Buddhist bells and the chant of their monotonous prayer of "Butsu" (holy Buddha, holy Buddha). They are chanting prayers for the soul of a young girl who died in the home of one of our neighbors yesterday. As I hear their vain repetitions my heart seems to have an almost unbearable longing to have them know "the better way." But, oh, they seem so callous, so indifferent to Christ's claims! Progress in the work here does not leap forward with bounds as in Korea, but I just keep saying to myself that the "All Father" has commanded me "to sow the seed" and I am to leave the harvest to Him. God grant that I may be faithful in the trust given me.

TONDABAYASHI. (*Miss*) *Mary H. Ransom.*

Social Service at Tokuyama

I HAVE never seen such quarrelsome children as here in Tokuyama. When we began our girls' society it was hard to get the members to do anything for there was so much jealousy among them, and they often looked so sullen and cross. They still have their quarrels, I presume, but we do not see the evidences of them so frequently and the sullen looks are almost all gone—bright smiling faces appearing instead. They are one and all devoted to Miss Nishi and will now do whatever she asks of them, We have prayer and Scripture reading. roll-call, collection, etc., and then Miss Nishi either tells them a Bible-story or gives a simple religious talk, using objects or the blackboard. Yesterday she varied it by reading to them *The Cup of Loving Service*, which has been translated into Japanese. The girls listened eagerly and were ready to answer questions on what she had read. We usually play with the children for a few minutes before they go home, sometimes Japanese games, sometimes I teach them an American game. Yesterday we introduced "stagecoach," much to the enjoyment of the girls. Saturday evenings the young men meet here for hymn-practice after which the evangelist gives them a religious talk. One evening last month after the meeting was over, the boys stayed, as they often do, for a little friendly intercourse, and conversation turned on old china (one of the young men is in the curio business). I asked him if they ever get hold of any of the old Dutch cut-glass or pottery, and he said that once in a long time they did but it was very scarce now. I then remembered two bits of pottery that had been in my family's possession for some time and got them out for them to see. They were all quite interested. Then talk turned to modern china, and I showed a bit of my own painting and some rather pretty Japanese tea-cups I had bought to send home for Christmas. One of the young men asked if they were chocolate cups. After a few minutes' conversation on different kinds of cups I asked if any had ever tasted either chocolate or cocoa. None had, so I set an evening and asked them to come for a cup of cocoa. Eight came and we had a very pleasant evening together. Besides the cocoa I had sandwiches of bread and butter and bread and jelly, doughnuts and apples. How those fellows did eat! One boy held up his sandwich and wanted to know how many a person usually ate at one meal. He said, "I could eat twenty like this." The result of the "party" was that the young men's meeting is better attended since and some of them have come to the church services too, and I am better acquainted with the boys.

(*Miss*) *Lillian A. Wells.*

TOKUYAMA.

Memories of My Japanese School-Girls

SCHOOL-GIRLS in Japan are a bright, interesting class, easily distinguished from the crowds in the street not only because of their habit of passing regularly to the school near-by loaded with the usual text-books, but because the government has ordered that school-girls wear a full kilt-skirt over their narrow kimonos, and they are seldom seen without this skirt nowadays. Many of these girls wear their hair braided, or tied back with pretty ribbons much as American girls do. But the real charm of a Japanese school-girl is in her

GREAT DELIGHT IN ATTENDING SCHOOL.

This is shown in her happy smile and in the welcome which she gives to every one connected with her loved school, especially to the teacher, whom she watches and to whom she listens with the keenest interest. She will hold a lapful of books while she may sit on a seat too high for her short limbs to reach the floor, and find the place in her tiny Testament, afterward shifting her books in order to rise with all of the others to sing the morning hymn. I have often thought that the attention given a teacher at the beginning of a school-term was enough to inspire an ordinary mortal to tell the class a story or grant them a holiday instead of teaching the prescribed lesson.

A Japanese school-girl usually finds some plausible excuse for any neglect in the preparation of her lesson and prides

herself on having her papers and note-books all tidily prepared. I recall the disappointment of one tiny miss who brought her spelling lesson all carefully copied from the book, when she found that her teacher really expected her to learn it.

Each girl possesses several pencils which she keeps artistically sharpened, and she can produce

PAPER FROM HER SLEEVE

any time that it may be, even unexpectedly, called for. She herself uses this soft, tough paper in place of a handkerchief, throwing it away when soiled, or tears and rolls it into a string to mend her broken shoe, or converts it into a bandage for a cut finger. To most private schools she carries a tiny box of lunch of cold rice and relishes which at noon she eats daintily with chop-sticks, and she shares with the others the hot tea provided by the school for its teachers and pupils. When she reaches home she has an early hot supper, and in the evening she lunches on fruit, hot sweet potatoes or bean and rice-flour cakes before crawling into her warm bed of cotton pads spread over the rice-straw mats which cover all the floors of her home.

Just now the leading interest is gymnastics. In this department our school-girl learns to turn her toes out, to lift her feet and walk like foreigners; to stand straight with chest thrown forward, and not shoulders drooping as in olden times; she plays tennis and even basket-ball and is said by some of her old-fashioned friends to have become "mannish." But for many, even of the modern girls, such physical advantages soon lose their charm and they settle down to the old habits of life with their evil results upon the system. Foreign music always appeals to them. Many take lessons on the organ, an instrument not so inconvenient in a Japanese home as a heavy piano; and some study the violin, while all love to sing foreign tunes. The two hundred and fifty girls in our school are a most easily trained group of singers. They are of all ages and years of musical instruction, chiefly without any idea of foreign singing, but they are eager and responsive. There is often an opportunity provided for the school-girl to learn some foreign social customs. These she is eager to know but dreads the attempt, fearing her awkwardness. To learn, however, to

MAKE BREAD AND CAKE

and to cook beefsteak is most inviting, and she becomes very skillful because she loves to follow directions.

Perhaps of all the new things she learns there is nothing that fills her with greater wonder than her Christian teacher's idea of God, and the Bible-teaching of what the Heavenly Father expects of girls as well as of grown people. With all this fascinating life around her, is it any wonder that often when a school-girl hears of a proposed marriage which her family are arranging for her, she grows pale and listless and longs to remain a school-girl forever.

JOSHI GAKUIN. *Lila S. Halsey.*

Problems of Progress in Education

FROM REPORTS

The educational conditions in Tokyo have greatly changed in recent years. Twenty years ago the only really good schools for girls were the Government Normal School and those of the mission. Now there are many good schools of many different kinds, comparatively well-equipped and supplied with excellent teachers. The old buildings are being torn down and better ones erected. The Japanese make more of the qualifications of the teachers than of buildings and apparatus; the improvement of the teaching-force of the Japanese schools is most marked and most promising for the future. But no less is it a sign of the sky which the mission schools must rightly interpret if they are to hold their own.

At Joshi Gakuin the girls come from all parts of Japan and from almost every class of society. There are daughters of officers in the army and navy, those in the diplomatic and other branches of the civil service, of professors in the University, of ministers, teachers, editors, literary men, bankers, merchants, farmers, physicians, lawyers, heads of

villages, of the new nobility and of the old Kuge families. The girls all mingle together freely and naturally, there are no distinctions of rank among them other than of rank in scholarship. About one-third come from Christian families, and about the same number are evidently friendly to Christianity; the rest are either earnest Buddhists or quite indifferent to religion. Of the graduating-class one is now an assistant at Joshi Gakuin; two have returned to Sapporo to teach in Hokusei Jo Gakko, their former school,

MONUMENT HILL, PORT ARTHUR

two are to teach in other mission-schools, and one is governess in a prominent family connected with the Japanese Legation in Peking.

Miss Elva Robertson, who has been doing evangelistic work at Tanabe, near Wakayama, tells us: "Last fall they gave me the kindergarten Sunday-school class with a giddy, gay and pretty girl to help me. This girl thought she could not teach a class by herself although she knew more about the Bible than any of the other teachers. I soon had to add to mine another class which was left without a teacher. The young girl has taught that class and also one in an afternoon Sunday-school, and it has been one of the greatest pleasures of the year to see her development into an earnest Christian teacher—though none the less pretty and gay."

Last year the population of Tokyo was increased by fifty thousand from other parts of Japan. These new residents afford peculiar opportunities for endeavor; for it is the common experience that those who have broken their old connections constitute a class more open-minded than others. The electric-cars are filling the suburbs with new communities; and it is recognized by all that these communities are the most promising centers for Christian work. Tokyo is rapidly becoming a manufacturing city; factories are multiplying with crowds of workmen; in the whole district where these factories are located practically no work is done by any church or mission. "If we do not discern these signs of the times now, it will not be long before we shall be amazed at our own blindness."

KODOMACHO ST., DALNY, MANCHURIA

Miss Ann E. Garvin of Hiroshima is in this country for recuperation at the sanitarium, at Battle Creek, Mich. She reports that "the doctor is confident that the cause of the trouble is exposure to cold and damp, and sitting in cramped positions on the floor. You know that when we enter a Japanese house we leave our shoes at the door. Feet get cold, and shoes are nice and icy when we put them on again. Then in my country trips I have often slept cold at the native hotels, and waited an hour or less in a wintry wind for belated trains. I suppose all of that was not conducive to health. But the time will never come when I shall regret having done it. I am not discouraged, but serene and hopeful."

COTTAGE BUILT BY ALUMNÆ OF WILMINA GIRLS' SCHOOL, OSAKA
Used for cooking and etiquette lessons.

FOR SOME MONTHS Meiji Gakuin has been a scene of extraordinary activity; carpenters, masons, stonecutters and painters busy erecting the new Recitation Hall for the Academic Department. This has long been a necessity and when completed and furnished, will be one of the finest and most convenient school buildings in all Japan. The Hall will contain twelve classrooms, a room for the teaching of the physical sciences, laboratory, office, gymnasium, etc. Hepburn Hall and Harris Hall are to be repaired, and other improvements completed. The total cost of *yen* 39,000 has been given by friends in America, with the exception of about 10,000 *yen* contributed by Japanese friends. During the year there have been twenty-five students in the Theological Department, with seventeen other students preparing for the ministry.

CHANGES IN THE MISSIONARY FORCE

Rev. and Mrs. J. A. Eakin of Siam, are at 84 Beall Ave., Wooster, O.

ARRIVALS:

December 8.—At Seattle, Rev. Fred. Jansen, from Cebu, P. I. Address, 263 W. 25th St., New York. Mrs. Jansen remains with relatives in London.
December —.—At San Francisco, Miss Elva Robertson, from Tanabe, Japan.
December 2.—At San Francisco, Mrs. W. M. Campbell, from Hainan. Address, 131 S. Magnolia Ave., Los Angeles, Cal.
December 28.—At San Francisco, C. W. Douglass, from Shanghai, China. Address, Albuquerque, N. M.
January 24.—At New York, Rev. W. A. Waddell, from Bahia, Brazil, returning for medical treatment, accompanied by Rev. C. E. Bixler. Address, Roosevelt Hospital, New York.
January 25.—At New York, Rev H. G. Griswold, from Lahore, India. Address, Marathon, N. Y.

DEPARTURES:

December 23.—From New York, Rev. and Mrs. J. S. Cunningham, returning to West Africa.
January 22.—From New York, Miss M. A. Beatty, to join the Chile Mission, S. A.
January 30.—From San Francisco, Miss Lois D. Lyon, returning to Hangchow, China.
February 3.—From New York, Mr. E. G. Freyer, returning to Beirût, Syria.
February 6.—From San Francisco, Prof. J. C. Ballagh, returning to Tokyo, Japan.

RESIGNATION:

Miss Effie Lenington of Southern Brazil Mission, appointed 1910; resigns to teach in one of the schools under the care of Trustees of Mackenzie College.

Face to Face

A friend brought a Christian girl who is blind to call on Miss Annie West. The call had just begun when a young noble-woman, the daughter of the old feudal lord of the friend, came in. This young lady learned who the others were, and was deeply interested in the blind girl. As they had all come for a *Christian* call, Miss West proposed that they sing a hymn. The young lady suggested Fanny Crosby's hymn, "Some day the silver cord will break," whose chorus in English is, "And I shall see Him face to face, and tell the story, saved by grace." Miss West noticed that the friend who had brought the blind girl was deeply affected, and supposed that he was thinking what the words written by a blind woman must mean to the blind girl hearing them for the first time. But it was not so. When the young lady had gone he said, "I am deeply moved by to-day's meeting. In the old times I could not have come into the presence of the daughter of my feudal lord or looked upon her beautiful face. But to-day I have seen her "face to face," and joined with her in singing hymns of praise to Christ. The love of Christ has made us

BOTH CHILDREN OF GOD.

What will it be when Him I shall see "face to face?"

On Christmas Day another friend said to Miss West, "I have a Christmas gift for you and I have waited till to-day to show it to you." He then showed her the Bible she had given him, worn and marked. Opening it he read the first chapter of the first Epistle of John, and said "That is what I have learned about God. That is what God means to me on this Christmas Day. And to tell you so is my Christmas gift to you."

Methods of Approach

I.

THERE are the black women under the eaves of the white woman's house; it is eight o'clock of a tropical morning and they have come up out of the forest to the mission clearing—"to feed," say they, "upon that food which is from above." Or it is four o'clock of the still afternoon and they are sitting, a company of a hundred or more, about the threshold; or there are six hundred, or nine hundred of them under the shadow of the great roof that is the church. With one face they look at the white woman on the platform, and wait for the "true words."

By now, if she has been a long time with them she is rather an expert white woman. She has the wisdom of her circumstance, she is acquainted with the essential sorrows of her women, those

SORROWS WHICH ARE WELL WORN TRAILS

in the experience of the race—the trail of the bereaved women, the barren women, the persecuted women, the diseased, the unlovely, the unloved. She knows the by-paths where the tempted women make back into the jungle—the little evil ways of superstition, of animalism, of avarice, of anger. She knows where the yoke of the ten commandments wears upon the unused shoulder; and she knows how very really Christ is present to the faith of these women. There are white women in the West Africa mission who know these things—the black women will tell you so.

I think of one such, not now on the field and whose works I inherited for a time, the tradition of whose extraordinary knowledge of the hearts of women is never forgotten. In how many huts, by how many fires, they love to tell of her! Yet she began, I suppose, like the rest of us, with no other equipment than her bodily presence. That approach to the African woman which was to bring her so near to the woman's secret heart began with nothing more articulate than her bodily presence.

SHE WAS JUST THERE.

She sat, as we all have done, in the hut, a pale presence in the brown gloom. Between her and the pondering black wo-

man—busy at her age-old craft of cooking—there could be no word, and yet I know now how thrillingly conscious of her presence that black woman was, and how conscious she is to-day of the presence of the latest dumb recruit who sits thus under the thatch. "Words of God," the black woman will tell her neighbors, "came to my house to-day." And this though no word has been spoken. So God blesses the little loaf and fish of our obedience.

I remember the day when I first looked at a black woman, I mean to see her, with intent, and not just curiously as I had looked at her before. I remember the shock of the rush of her response. I see her still,

DUMBLY ELOQUENT IN THE DUSK,

suddenly real for all of what was then her strangeness of tattoo and brass ornament and the burden on her back. Other ways of approach to our women I have learned since then, but I have never forgotten that you must *look* at a woman if you would see her.

And if you cannot come at your woman in any other way, put a hand upon her, maybe then she will lean to you in her heart. Perhaps our tribal convention has taken us too far from the persuasion of physical contact. Jesus took his friend by the hand and led him. And the heart of an unhappy black woman does rise up at the hand of love, it asks in her eyes: What wilt thou have me to do?

So much I have been speaking of what is primal in our approach to this woman of another race and I remember the breaking of bread. There is suddenly about the black woman and the white woman when they eat together of the same peanut porridge, or halve the gourd-seed cake, a kind of happiness, a kind of happy intimacy. There in the little brown hut the women are blessed with the blessing that sweetens

BREAD BROKEN IN FELLOWSHIP.

In the mean time of course you have been learning the speech and the fashion of the country. Along the trails of that speech and that fashion you have been tracking the mind of the woman. Every day you put aside some temperamental or tribal encumbrance of your own that you may travel light and not cut so strange a figure as you now perceive yourself to have done. Every day you become less curious and more polite; you have learned greetings and gestures; you can receive a gift more graciously and refuse to give one more efficiently. You acquire a creditable amount of local gossip; you get your clans placed geographically; you are not so absolutely silly about sowing harvest. You measure time and space by forest measures—don't be asking me how you come to that! Until one day the women who have loved you during your time of fumbling say of you, "This child of ours begins to be a true Bulu!" Believe me, to be thus

ACCLAIMED A SOCIAL SUCCESS

is to be *too* complacent!

So you make your efforts this way and that—to come at the secret heart of your woman. Rainy season and dry pass. A long time ago you were conscious of something going before you in the way and that was the Power of God. You hurry because you want to catch up, you never catch up. You want to understand the action of the Word of God upon the African heart. But you will never understand the secret Christian experience of that heart. Christ says: "What is that to thee?"

"You walk alone," says the Bulu proverb, "where are your brothers?" "I am your Brother," says Christ to that Bulu woman. I am the *mone ka* —the sister's son. For the sister's son is the go-between, dear to the tribe of the father and to the tribe of the husband, kin to the two tribes and welcome in either, even in time of war. He speaks the speech of both tribes and knows the fashion of each. They hear his voice when a stranger's voice they will not hear. There is nothing foreign to the Bulu heart in any word of the Lord Jesus. And before ever you set out upon your journeys Christ saw your Bulu woman under the plantain-tree, wanted just that you should say to her, "Come and see." After that you may stand aside and hear her Lord say to her, "I know thee. I saw thee under the plantain-tree." And hear the Bulu woman answer—there are thousands of her—"Thou art the Son of God!"

Jean Kenyon Mackenzie.

LETTERS FROM MISSIONARIES

SOUTH AMERICA

MISS KUHL and MISS DASCOMB report from CURITYBA, BRAZIL:

The work of the nineteenth year of this school closed Nov. 24. During this period 368 pupils were matriculated. Many girls and boys from places in the interior have lived with families in Curityba, and come as day pupils; a number were refused, and went to other schools. Emigrants are rushing in here, and American capitalists are developing the resources of the state, and establishing gigantic enterprises. People who speak English and Portuguese are in demand. Can our school keep pace with this development? Not without more foreign teachers, and more buildings, as rented houses are full to overflowing.

Nearly four hundred pupils have knocked at our doors this year and we

COULD DOUBLE THAT NUMBER.

New Brazil, like the great Republic of the North, is composed of representatives of nearly all nations of the globe. Among our own pupils we have fourteen nations represented. A bright little Syrian is the very first to enter our door in the morning. He goes right to work with his Portuguese reading lesson. I do not know how many languages he speaks, but in less than a year he has learned Portuguese so well that he interprets in his father's store. We were surprised to find that his father is a millionaire, and he has an uncle who came from one of our Christian churches in Palestine. We have never sold so many Bibles in school as this year, and the most popular lesson is the Bible lesson. In one of the primary classes each child tells a different Bible story. The Bible is carried to many homes through our school children.

AFRICA

MRS. J. B. SUTZ writes from BATANGA, November 25:

Africa is a beautiful country. Up to the present time we have not found her climate trying, in fact it seemed strange to hear of so many prostrations in America from heat during the past summer, while we have been very comfortable, but we are told that January and February are the hottest months. No matter how hot it is during the day, though, the nights are cool and one can sleep well. Our station is laid out prettily. It looks like a park. It sometimes seems like an eternal "vacation" place for the sun shines a great deal and with flowers and birds around, in a way, the life has a certain freeness and holiday air about it. Then, on days when it is hot, and our day's work is done, we jump into the ocean, which is very invigorating and refreshing.

The Africans are lovable, one thing which surprised me was, that it does not require the least effort to love them—you just *naturally* love them. The children are like American children, they enjoy fun very much and play tricks on each other. The girls enjoy talking about Christmas too, just as American children do. One question which Americans frequently ask is—"Are there any good-looking Africans?" Yes, indeed there are; the babies and children are as sweet as they can be and they feel and respond to love and kindness just as much as any class of people can. The African has no word for home. It is *house*. That is the great thing they lack—a real home-life. Their homes are made of bark, the floor is of mud, some of the houses have two doors and many of them no windows at all. In the very dark corners you can see their beds—made of poles laid crosswise. In this room they have an open fire, on which they do their cooking. They are very attentive during services, and how they love to sing! They sing very heartily and considering they do not know music and most of them have no books, they sing very well.

CHINA

MISS GRACE LUCAS, writes from SHANGHAI:

I had a trunk, hastily packed, but when we left Nanking there wasn't transportation for all the luggage, so the trunk was left behind. I have not succeeded in getting it yet, so have bought a few things and borrowed others. I am constantly reminded of things I would do "if I had my trunk," but I have a tooth-brush, towel, wash-cloth, comb, brush, and an extra pair of hose. A suit is ordered at the tailor's and a hat will be the next thing bought (I left Nanking wearing a summer one), and then I can look the world in the eye, meanwhile making and borrowing underwear. Shanghai prices are ruinous, but, as some one

said, if all our property should be lost, it would be a small price to pay as our share in the liberty of China.

MRS. C. R. PATTON, M. D., reports from KO CHAU:

I am sitting down right in the midst of moving into the new church building to thank all the thoughtful friends who sent me birthday letter and gifts. I feel just like a bride who has had a nice big shower, so many dear letters and pretty gifts. I am writing with my

FINE NEW FOUNTAIN PEN.

Mrs. C. W. R. is most generous to send the great stacks of medical journals. I have already had fifteen of the journals bound together in semi-foreign style. It makes a fine volume. I make notes as I read and for reference it is invaluable.

We are quite comfortably settled now in three rooms on the first floor of the church building. You cannot imagine the luxury it is to us to have real windows that open and close, arranged in such a fashion that the rooms can be thoroughly aired. The freshly whitewashed walls and fresh pine board ceilings are so clean, I just revel in them. Our furniture, stored so long, reached us in bad condition. It came from Shui Tung, our sea port, by a most roundabout way. The first twelve miles it was carried on ox-carts, then transferred to a large sail-boat for ten miles, when the river being too shallow, it was changed to small boats. All the burlaps and papers so carefully covering the stuff proved too much of a temptation to the coolies, even every string was gone, and everything woefully scratched and spattered with red Chinese mud. I felt really quite sick over it at first but the admiration of our Chinese neighbors was so unbounded and expressed so heartily, that I began to see with their eyes and feel that things were not so bad after all.

I have had two

SUCH SICK BABIES

in my charge lately. One is the son of an official and I ushered him into the world by a difficult operation, so he is precious to me also. Both are such dear, plump, almond-eyed little creatures, and look so fascinating in their little lavender calico trousers and red coats and caps that I'm sure, could you see them, you would admire them as much as I do. The second baby is the son of the secretary of the highest military official in these six counties, and so these two little patients have given me admittance to two of the official yamens. I do not get much chance to preach the Gospel on these visits, but I do let them see that I am not relying alone on my own wisdom and skill, and that I am trying to show them how God loves them and cares for them. God has been good in helping me with these babies, for to lose a patient in the yamens just now might prove a serious thing to us in these days of revolution. I praise Him for His constant care.

INDIA

MRS. H. G. HOWARD of KODOLI tells us:

The Bradt party, in their tour around the world, visiting the missions, are with us just now. Saturday evening we invited the Indian Christian people to our home for dinner. Many of them are farmers and it was a busy time, but they came. We had curry and rice and sat on the drive-way in long rows. The people were very much interested in our guests. Mrs. Bradt's flash-light picture-taking made them marvel. After dinner we went inside where we had singing, prayer and a song composed in honor of our guests by one of the young men and sung for them by him, and finally a few words from Dr. King and Mrs. Bradt. I suppose there were twenty babies asleep on their mothers' knees.

On Sabbath Dr. King went out to a village with Mr. Tedford and there preached, through an interpreter. He held the people's attention well. In the evening he went into the Y. M. C. A. and talked most helpfully to them. Monday morning the guests came down to chapel. The boys and girls sang a special song composed for them by a teacher. Then they repeated the creed and Scripture passages, then read from Luke the regular lesson. Dr. King talked to them and Mrs. Bradt gave a message on committing Scripture. The boys have a hedge of pet flowers they planted and tenderly cared for. These were having their last blossoms, and there were just enough to make

TWO LONG THICK WREATHS.

They did so enjoy having Mrs. Bradt and Dr. King wear them. I think the boys will never stop being glad they had their flowers for this special time.

Miss Elizabeth R. Williamson (S. João do Paraguassú, Bahia, Brazil) wishes to acknowledge with thanks, some Sunday-school picture rolls sent to her several months ago. The address of the sender was mislaid. The rolls were most acceptable.

HOME DEPARTMENT

PROGRAMME HINTS FOR MARCH AND APRIL

SUBJECTS:—***Japan and India.***

Brief summary of Presbyterian work in Japan during fifty years. (See Dr. Fulton's *A Half Century of Evangelism in Japan.*)

Roll-Call of pioneers, names to be remembered and to date from.

What has Christian teaching done for Japanese women?

Show on map Christian schools and colleges for women; tell of Christian Japanese teachers, Bible-women and mothers.

Give three strong arguments for continuing mission work in Japan.

Why is work done in Manchuria and in Korea included in the Japanese mission?

Progress of self-support and self-government in the Church of Japan.

Read extracts from *Christian Missions in Japan*, by Adachi Kinnosuke. (Leaflet.)

What is to-day's opportunity in Japan?

Sing hymn "To Absent Friends," given in this number of WOMAN'S WORK.

APRIL.—***India.***

Women of India, in village and city; seclusion and ignorance; caste barriers; educational opportunity.

Evils of child-marriage; of Indian widowhood.

Should education of India's women be similar to that of Western women?

Awakening of India, social and political; has Christianity been an influence towards this end?

Methods of mission work in cities and villages.

Name stations of Presbyterian missions, some women missionaries in each; tell briefly of individual work.

Mention some of India's educated women, tell what they have done. (See *Western Women in Eastern Lands.*)

Religions of India; recent Moslem influence.

Is the religious spirit of the people a help to Christian missionaries?

Compare Hindu sacred books with the Bible.

Read *The Mission Station as a Social Settlement*, by Dr. Mary Noble. (Leaflet.)

EXCHANGE

AN INTERESTING point is raised by a correspondent who says: "I am president of a small auxiliary and spend time, strength and money in trying to plan our meetings, to keep up interest and, incidentally, contributions. Of course, nothing is so stimulating as to hear our missionaries themselves tell of their work, so I have tried, whenever possible, to have such a speaker, of course paying any traveling expenses and a small honorarium. The missionaries we have had visit us have always aroused the deepest interest, and their coming has done us lots of good.

But in the occasional Board meetings which I attend, and in some periodicals, I see such pathetic allusions to our "overworked" missionaries, with chronicles of how many times they have spoken while supposed to be resting on furlough, that I begin to feel very guilty whenever I invite one to speak. I don't want to be classed as a "slave-driver."

On the other hand I have sometimes thought it would seem rather flat for the home-coming missionaries if no one asked them to tell their story. Those who have come to us have seemed to appreciate the opportunity, and the warm welcome they received. Couldn't they decline if they did not feel able to come? Shall we invite them? Or shall we not invite them? Do advise us."

We hope some of our readers will send us their opinions on this question.

MISSION STUDY EXTENSION

Of all the blessings that have come to Christian women in recent years, one of the greatest is the wave of Mission Study. At Winona Lake, Ind., in the Summer School of the Board of the Northwest, mission study of our home and foreign text-books is a prominent feature. Hundreds of workers from all denominations gather there to receive instruction and inspiration. The Interdenominational Committee of Home and Foreign Missions of the Central West has planned a series of Extension Conferences, which will bring to any city

or locality a School of Missions in miniature. The plan in brief is this: The committee will agree to furnish for one week a lecturer, who will speak on the current text-books of both home and foreign missions. She will also give a series of Bible-studies, if desired, and speak at a mass-meeting on Sunday. The expense of such a series of lectures will not exceed $60.00, which can easily be met by the sale of tickets at a dollar each, for the course, which will be a wonderful stimulus to the missionary interest in the community. Further particulars may be had by addressing the secretary of the Extension Conference Committee, Mrs. Johnston Myers, 4759 Lake Ave., Chicago.

JUBILEE ITEM

FOUR thousand dollars of New York's Jubilee Fund went for the erection of a new school building at Barranquilla, Colombia, S. A. This is what the missionaries there, Rev. and Mrs. W. S. Lee, say of it: "Mr. Lee and I wish to thank you from our hearts for the money you so kindly gave us for our new school-building, which is now in use. I cannot tell you how much we appreciate it! Having this fine new building for the school we are able to use as a dwelling house—sharing it with the teachers and boarding-pupils—the substantial house built for a residence nine years ago, but which we actually had to use for the school because the little, old thatched-roof house gave certain evidence of being unsafe. It was with a truly grateful heart that I saw the little, old hut torn down to make room for the beautiful new school-building."

TO OUR MISSIONARY READERS

It is one of the pleasures of preparing WOMAN'S WORK to feel that it is going, as a gift from the Women's Boards, to all our women-missionaries and to any of the men who ask for it. Some of these far-away readers seem to think the magazine goes to them automatically, but it doesn't. Its sending is a very carefully arranged part of the business-office; a card-catalogue is kept of the names in each country, and whenever changes of address are sent us they are promptly made. Often, however, we are not notified of these changes; a missionary may come home and call at the office for two or three numbers which she missed, but which have all been sent, with foreign postage, to her field address. Just send us a postal, dear friends, as soon as you know you are leaving your present address, giving the date of the prospective change, and read this pleasant line lately received from Peking:

"To my great surprise WOMAN'S WORK came to my address when I had been in Peking but a month. It surprised me more because I had failed to announce my departure from the home-land. Now, I must not fail to express my appreciation and gratitude, for it was like the face of an old friend. Thanks to whom thanks are due."

And another cheering word from Tengchow: "I just want to tell you that of all the periodicals I receive there is none I read so promptly or thoroughly, or enjoy so much as WOMAN'S WORK. I am grateful to you for putting me on the Bachelors' List."

THE JUBILEE CELEBRATION of the foreign missionary work of the women's societies is one of the outstanding features of the year. In its continental scope, its high enthusiasm, its admirable restraint, its notable dignity, its intellectual force, its spiritual power, its happy interdenominational fellowship, and its compelling success it stands for a new and instantly commanding demonstration of the deep and latent loyalty in true-hearted disciples which God can summon to voice its influence when He gives it its call of opportunity. The jubilee was not simply an anniversary; it was a high day of united hearts in the common service of Christ. Denominational lines and barriers to sympathetic co-operation were gaily ignored in a loving abandon of consecration to the call of a Master whose personal relations to each heart were far and away more dear than any ecclesiastical affiliations. We are grateful for the jubilee as an object-lesson to the whole Church of the happy possibilities and working efficiency of a common rally around a common Lord, in the furtherance of a great cause dear to His heart.—Rev. James S. Dennis, D.D., in *The Missionary Review of the World.*

PLANS for the sixth annual session of the Minnesota Summer School of Missions are well under way. The school will be held June 13 to 18, in Merriam Park, a suburb of St. Paul,

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting on the third Tuesday at 11 o'clock. Visitors welcome at both meetings. Prayer-meeting March 19. Topics: Our Presbyterial Societies. Africa.

BIENNIAL ASSEMBLY will be held in Baltimore, Md., in the Brown Memorial Church, April 23-25, opening on Tuesday at 2.30 P. M. Dr. Robert E. Speer will address the popular meeting on Wednesday evening. One delegate may be sent from each synodical and presbyterial society, and from each auxiliary and young people's organization contributing through the Woman's Foreign Missionary Society. Entertainment is offered to all delegates and missionaries. Mrs. Rufus K. Goodenow, 813 St. Paul St., Baltimore, is Chairman of the Entertainment Committee. Visitors are strongly urged to attend, as the presence of so many missionaries will make the meetings unusually interesting. Write for preliminary announcement. Board can be obtained by writing to Mrs. G. K. McGaw, 1012 St. Paul St., Baltimore. There will be no reduced railway rates, excepting on the "Biennial Special" from Philadelphia. Send to 501 Witherspoon Building for details. All names for the "Special" should be sent to Mrs. E. Boyd Weitzel before March 15th.

BOOKS at Headquarters close March 15th; all later payments will be counted in the following year. The legacy from Mrs. Russell as reported last month should have read $1,900 instead of 1,000.

JANUARY prayer-meeting was most inspiring; our guests were Miss E. M. Butler, Canton; Rev. Asher R. Kepler, Siangtan; Rev. Frederick N. Jessup, Tabriz. Mrs. Gilbert Lovell, of Changteh, paid the Executive Committee a short visit.

THE INTERDENOMINATIONAL meetings of the week of prayer were well attended though the weather was most inclement and many expressed the hope that they would be continued another year.

OVER SEA AND LAND makes the good offer of the two magazines for 65 cents a year.

APPROPRIATIONS for the following buildings have been made from our Jubilee Fund, which on January 27th had reached $76,672.50.

AFRICA. Efulen: two school houses and dormitories.
Elat: house for missionaries.

CHINA. Canton: building for True Light Seminary. Building for Dr. Fulton's hospital.
Yeung Kong: girls' school and residence.
Changteh: chapel and hospital.
Paotingfu: house for women's training classes.
Peking: dormitory for Theological Seminary.

INDIA. Mussoorie: administration building for Woodstock School.
Miraj: nurses' home and house for missionaries.
Ratnagiri: girls' school and widows' home.

JAPAN. Sapporo: house for missionaries.
Tokyo: Shiba kindergarten.

KOREA. Pyeng Yang: college.

LAOS. Pré: hospital.

PERSIA. Teheran: girls' school.
Urumia: Moslem boys' school.

SYRIA. Tripoli: boys' school.

In addition to these buildings contributions have been made to other objects, such as the Press at Urumia, travel and outfit of new missionaries and shares at various stations.

NEW LEAFLETS: *I Come to Stay*, or *a Hindu Gipsy*, 2 cts.; *Pak-Si-Mi-Do*, or *From Shadow to Sunshine*, 2 cts.; Seventy-fifth Anniversary Series: *China, Korea*, each 2 cts.; *The Retired List*, 1 ct., 10 cts. a doz.; *What to Teach the Children*, 2 cts.; *A Suggested Graded Course of Study for Missions*..

JAPAN LEAFLETS: *A Half Century of Evangelistic Work in Japan*, 2 cts.; *A Missionary Imagination*, 2 cts.; *March Third in Japan* (The Feast of Dolls), 2 cts.; *Why Send Missionaries to Japan?* 2 cts.

From Chicago

Meetings at Room 48, 509 S. Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

INSTEAD of a public Annual Meeting this year, plans are being made for an Officers' Conference at Headquarters, The Board hopes for a two-days' session of useful work and planning, ending, perhaps, with a large luncheon at one of the hotels.

THE "WORLD IN CHICAGO" in 1913, is under good headway, with offices already established, and canvassing going on. The managers, an able body of workers, are taking hold of this with the same virility and vigor shown in London, Boston and other cities where this great visualization of mission fields has been made.

DURING the Christmas month there was an appropriate increase in gifts, the receipts being $9,073.02 larger than during the same month a year before. During the five-sixths of the year from March to January 1, the increase, not including legacies, equaled $26,759.17.

NEITHER extreme cold nor heavy snows seem to interrupt the field and traveling secretaries, who have only returned to headquarters during the winter often enough to bring good news, from long journeys through Nebraska, Colorado, Wyoming, Montana, Iowa, Wisconsin and Illinois.

AMONG the welcome voices heard in the midwinter meetings have been those of Rev. A.

A. Pieters of Seoul, Korea; Rev. Geo. A. Armstrong of Ichowfu, and Dr. Eliza E. Leonard of Peking, China; Dr. W. S. Lehman of Lolodorf, Africa; Rev. Fred. Jansen of Cebu, P. I., and Rev. R. P. Gorbold of Kyoto, Japan. Speaking of Japanese whole-heartedness, Mr. Gorbold told of the words added to the translation of the gospel hymn, "I surrender all," namely "and myself also," saying "I wish you could hear them sing."

ACKNOWLEDGING receipt of a few dollars from sale of cake-recipes, Dr. Mary Fulton wrote December 13, "The sum—here—will help one nurse in her training course of two years for nearly three months. This means much to a poor girl who has literally not one cash (one-tenth of a cent) of her very own. Many, many thanks for cheque. I was *so* surprised! We are glad you liked the cake. We call it 'missionary cake' and think it excellent in this part of the world."

MISS LILA S. HALSEY of the Joshi Gakuin, Tokyo, writes from her brother's home in Terra Ceia, Florida: "I am still enjoying every minute and laying up the most delightful memories. Since writing last, I have heard of the baptism of three other of our friends in Japan. God has been very good to us, this year, in showing us the fruit of our labors."

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE FORTY-SECOND Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday morning, April 24, at 10 A.M., in the Assembly Room of the Board, 156 Fifth Avenue. Miss Mary G. Janeway, 981 Park Avenue, is the Chairman of the Credential Committee. Will the societies near New York make a special effort to be well represented at this meeting? Further details will be given next month.

"BEWARE the Ides of March!" It is an ancient warning, but it still applies. Do you realize that the books of the Board's Treasurer close on March 15th, and that the date is almost upon us? May it overtake no society with pledges unpaid! If you have money in the treasury, send it in at once, please, that the year may be brought to a fair finish.

ARE you planning for the Woman's Foreign Missionary week at Northfield next summer? The dates are July 12th to 19th. Conference plans, while not fully developed yet, are unusually promising. *Mrs. Montgomery* will be with us, although she is going to undertake no other summer work. Watch next month's magazine for further news.

WE HAVE had the pleasure of welcoming this month Miss Lowrie, of the Philadelphia Board, and Mrs. Lawrence Thurston of the Yale Mission in China. Mrs. Thurston is about to enter upon a new field of activity which should interest us all—the supervision of a school for the children of missionaries at Kuling, China. Mrs. Thurston outlined briefly for us the plans for the new school, which will certainly enlist the support of all who appreciate the sacrifice and loss it has been to our missionaries to have to be separated from their children during their long years of education. If this burden can be taken from the shoulders that have already so many to bear, we shall rejoice.

As this number of the magazine comes into your bands consider how close upon your heels is the 15th of March!

LEAFLETS ON JAPAN: *Christian Missions in Japan*, 5 cts.; *Historical Sketch*, 10 cts.; Educational Series, *Wonder Stories*, each 3 cts.; *What Christianity Has Done for Japanese Women, A Search After God, Home Life, March Third in Japan, A Missionary Imagination*, each 2 cts.

From St. Louis

Meetings first and third Tuesdays of each month a 10 A.M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

ON JANUARY 17th the ladies of the various Missionary Societies in St. Louis met in the chapel of the Second Presbyterian Church to hear Mrs. S. I. Lindsay tell of the Southern Jubilee. Many incidents were related showing how those not interested had been attracted to the gatherings and had been awakened; how many women reconsecrated themselves to the service of Christ—giving of their time, talents, and money; and all were made to feel that if souls were to be won they must give the best to our Lord Jesus. Mrs. Lindsay emphasized the "Calls to Women" resulting from the Jubilee: The Call to Information—making intelligent Christians.

The Call to Personal Consecration;
The Call to Enlarge Gifts;
The Call to the Young People;
The Call to *Prayer*.

Prayer gave the power to the Jubilee movement. Let us pray much as we work, knowing that "the faith that prays as it works is the faith that will conquer."

MUCH interest is being manifested in the work of the Study Class, and our able Secretary for Mission Study says: "We feel more convinced than ever that the study-class method is the solution of the problem of awakening more intelligent interest in the great work of making Jesus Christ known to *all* the world."

WRITING to the local and presbyterial secretaries in regard to the increase of subscriptions to the magazines, Mrs. Avery, Secretary of Literature, says: "The success of the plan depends, first upon the presbyterial Secretary, who assumes the responsibility of getting material into the hands of the local Secretary; and, second, upon each local secretary of literature, who will do all she can to secure subscriptions in her own auxiliary. If every woman feels the individual responsibility and magnifies, rather than belittles, the office of Secretary of Literature, we may expect great results."

WITH sincere regret we have to announce to our constituency that two of our most capable

secretaries are for a time obliged to retire from the work because of severe illness—Mrs. John M. Miller, Secretary for Specific Work, and Miss Julia Hyde, Secretary for Young People. Mrs. Sidney Andrews has kindly consented to take up Mrs. Miller's work; Miss Hyde's work will be distributed among the other secretaries. All those enlisted for service are faithful and true, but the ranks have been depleted, and the places made vacant are awaiting the women of our Church who are willing to serve. Pray that some one will be sent for each vacant office; also pray that if it be His will, Mrs. Miller and Miss Hyde may be speedily restored to health and to service.

MRS. S. I. LINDSAY, Field Secretary of the Board, will visit presbyterial societies in Oklahoma and Kansas, when dates of the meetings do not conflict.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30. Executive meeting every third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

THE THIRTY-NINTH ANNUAL MEETING of the Occidental Board, so near at hand, calls for special activity among auxiliaries and presbyterial societies. April 2, 3 and 4 are the days appointed for the meeting which is to be held at 920 Sacramento St. The treasurer, Mrs. E. G. Denniston, will eagerly watch for returns from the presbyterial societies before March 10th, as her books will close on March 15th. Her address is 3454 Twenty-first St., San Francisco.

MRS. ERNEST HALL, wife of our Western Secretary of the Foreign Board, has recently been bereaved in the death of her mother, who had resided in Berkeley with Mrs. Hall. The Occidental Board extends sincerest sympathy to Mrs. Hall and to her family.

ANOTHER sorrow has come to the Occidental Board in the death of Mrs. Adelaide H. Post of Santa Clara, recently of San José. Mrs. Post was an active member of the San José Presbyterial Society from the time of its organization, and also a life member of the Occidental Board. All through the years she has given her sweet influence, her unremitting energy and her prayers for the cause. Her daughter Mary has shared with her mother in the interest in their chosen work. To her we offer sympathy.

MISS DONALDINA CAMERON is taking a much-needed rest for six months or more. She has been connected with our rescue work since 1894, taking full charge in 1897. It has been a nerve-racking work. Miss Cameron needs the prayers of Christians that strength may be given her to work for many years.

Whenever Miss Cameron must have a prolonged rest, some person is providentially at hand to serve as temporary missionary This time it is Miss Nora K. Gorham from Santa Barbara, She is "to the manor born" for that kind of work.

OUR SECRETARIES for *Over Sea and Land* have in turn been promoted to other work, and our secretary recently appointed is Miss Grace Nichols, of 7 Laurel St., San Francisco.

MRS. SCHASTEY has resigned from the office of Special Object Secretary, and Mrs. R. L. Madden is appointed to fill the place. Mrs. Madden has served as Recording Secretary of our Board.

MRS. J. K. PARKER is the Secretary for traveling libraries. These libraries will be kept at 920 Sacramento St., as headquarters.

THE CHINESE here made a demonstration in behalf of a Chinese Republic. For a Liberty Bell a huge gong was improvised and beaten continuously during the parade. A grand marshal led the procession with two mounted aids—the Arrow Club in white with banners and pennants; Chinese boy-scouts in khaki uniforms; Chinese women suffragettes in automobiles joined in the parade. The Consul had closed doors and Chinese students blotted out the word "*Imperial*" at the office and substituted *Republic*. The "limited monarchy" kept in a quiet corner.

LEAFLETS ON JAPAN: *Why Send Missionaries to Japan?* 2 cts.; *March Third in Japan*, 2 cts.; *A Missionary Imagination*, 2 cts.; *A Half Century of Evangelism in Japan*, 2 cts; *Wonder Stories—Japan*, 3 cts.; *What Christianity has Done for Japanese Women*, 3 cts. *Questions and Answers*, 5 cts.; *Neesima* (Hero Series), 2 cts.; Sketch, *Mrs. Amy Saxton Fulton*, 1 ct.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

OUR ANNUAL BOARD-MEETING will be held April 17th, 18th, and 19th, at Spokane, Wash., in the First Church. The list of eminent speakers will be unusually large and choice. There will be a fine exhibit of missionary lands, similar to the "World in Portland" last year. Delegates who wish entertainment will please send their names as early as possible to Mrs. J. B. Campbell, Spokane, Washington.

A LETTER from Dr. Maud Allen tells us how happy she is made by the gifts of medical books and instruments from the friend in Spokane Presbytery. It was a matter of rejoicing to our Board to take action at this meeting upon putting our Chinese Home property (no longer needed) on sale, and devoting the proceeds to the much needed improvements of Dr. Allen's hospital in Ferozepore. It was also a joy to hear that through the generosity of Utica and other friends of the New York Board $4,000 gold has been raised for the girls' school building in Nan. Thus Miss Van Vranken and the other missionaries have their prayers answered, and the school can continue.

FOR the first time our Board listened to Miss Silver of Shanghai, now recuperating in Portland. She told of many changes she has witnessed since the Boxer uprising, about ten years ago. She has noted the growth in education in just one province, that of Chihli. In 1902 there were only 8,000 students in the schools of this province. In 1908 there were 215,000. In this latter year, under the Provin-

cial Board of Education, there were the following schools: University at Tientsin; Provincial College at Paotingfu; twenty industrial and normal schools; forty-nine elementary schools, two medical colleges, three foreign language schools, four law schools, thirty grammar, 174 upper primary, and 8,534 lower primary schools. The most surprising thing is the number of teachers, instructors being difficult to find there. It is marvelous to be able to give the number of teachers in these schools in Chihli Province as 10,410.

AFTER one year of organization encouraging reports of Missionary Extension work have been coming in to Mrs. Fletcher Linn, secretary of this department. The "booklets" circulated monthly among business women, shut-ins, farmers' wives and young mothers, who are not able to attend missionary meetings, are gladly received by many; a goodly number have been interested in our work through this literature left by the visitors; considerable money has been added to the treasury through envelopes left with the booklets where it seemed advisable and many isolated women—some feeling forgotten or unknown—receive with delight the calls of the visitors and are glad to be in touch with the work, and at least pray for it.

THE NEW booklets for 1912 are up-to date, bright and interesting. Remember that $1.25 pays for everything needed for each set, including postage, and they can be obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

RECEIPTS FOR JANUARY, 1912

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

BALTIMORE,	$322.85	HOLSTON,	$25.40	PORTSMOUTH,	$134.00	WESTMINSTER,	$209.05
BEAVER,	212.00	HOPEWELL-MADISON,	39.35	ST. CLAIRSVILLE,	378.85	WHEELING, 1st Church,	150.00
BELLEFONTAINE,	178.50	HUNTINGDON,	1,305.13	UNION,	139.67	WOOSTER,	366.85
BLAIRSVILLE,	15.45	HUNTSVILLE,	78.00	WASHINGTON CITY,	1,165.36	MISCELLANEOUS,	682.46
BUTLER,	791.95	LACKAWANNA,	1,109.85	WEST JERSEY,	471.27		
CARLISLE,	10.00	LEHIGH,	466.73				
CHATTANOOGA,	7.50	LIMA,	300.80				
CINCINNATI,	1,043.94	NEW BRUNSWICK,	803.25				
CLARION,	2.00	NEW HOPE,	24.25				
CLEVELAND,	1,284.35	NEWTON,	371.10				
COLUMBIA,	74.39	OBION-MEMPHIS,	79.48				
COLUMBUS,	218.50	OXFORD,	34.65				
DAYTON,	159.50	PHILADELPHIA,	227.00				
ELIZABETH,	793.90	PHILADELPHIA, N.,	1,411.35				
ERIE,	312.66	PITTSBUROH,	530.00				

Total for January (including Jubilee Fund, $595) $15,931.34
Total since March 15, 1911, 159,365.81
Special Gifts to Missionaries, 20.00
China Relief Fund, 592.00
Persia Relief Fund, 261.00
Chieng Mai Relief Fund, 21.00

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Receipts for January, 1912.

BISMARCK,	$14.44	IOWA CITY,	$50.00	PEORIA,	$164.00	SHERIDAN,	$91.50
BLACK HILLS,	77.00	LA CROSSE,	7.00	RED RIVER,	26.50	SIOUX CITY,	30.20
CENTRAL DAKOTA,	88.00	LAKE SUPERIOR,	275.00	ROCK RIVER,	45.69	WATERLOO,	15.20
CHICAGO,	1,323.00	LANSING,	10.00	RUSHVILLE,	121.65	MISCELLANEOUS,	1,052.00
DETROIT,	250.00	LOGANSPORT,	498.75	ST. PAUL,	635.00		
DUBUQUE	54.53	MADISON,	234.90				
EWING,	50.00	MOUSE RIVER,	2.77				
FREEPORT,	10.00	OAKES,	62.50				
GUNNISON,	37.00	OMAHA,	35.35				
HASTINOS,	15.45	OTTAWA,	397.00				
INDIANAPOLIS,	10.00	PEMBINA,	35.00				

Total for month, $5,719.43
Total from March 15, 154,229.97
This amount includes bequest, 37,655.10
Sale of bank stock, 23,010.34

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON,	$204.75	LOGAN,	$78.00	ROCHESTER,	$461.00	UTICA,	$719.52
BOSTON,	310.00	LONG ISLAND,	165.50	STEUBEN,	201.00	WESTCHESTER,	209.50
BROOKLYN,	520.00	LOUISVILLE,	158.00	SYRACUSE,	60.00	INTEREST,	465.00
BUFFALO,	287.50	MORRIS AND ORANGE,	293.00	TROY,	282.00	MISCELLANEOUS,	122.65
CAYUGA.	419.30	NASSAU,	144.00				
CHEMUNG,	.75	NEW YORK,	3,883.31				
EBENEZER,	83.00	NORTH RIVER,	52.00				
GENESEE,	181.78	OTSEGO,	169.00				
GENEVA,	157.00	PRINCETON,	33.00				

Receipts from Dec. 15th to Jan. 15th, $9,663.56
Total since March 15, 1911, 57,707.13

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE,	$30.30	JEFFERSON,	$3.26	WICHITA,	$642.00	MISCELLANEOUS,	$135.19
AUSTIN,	42.00	KIRKSVILLE,	81.50				
BROWNWOOD,	5.00	LITTLE ROCK,	11.25				
DENTON,	52.00	MCALESTER,	30.40				
EL RENO,	9.00	PECOS VALLEY,	100.00				
FT. SMITH,	3.10	RIO GRANDE,	1.70				
HOBART,	27.95	SOLOMON,	142.00				
HOUSTON,	20.00	TULSA,	65.00				

Total for month, $1,401.65
Total to date, 19,864.51
The total last month should have read $18,461.86 instead of $18,462.10. Twenty-four cents too much was reported.

MRS. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

Woman's Occidental Board of Foreign Missions

BENICIA,	$181.50	SAN FRANCISCO,	$348.25	Total for three months,	$5,795.70
LOS ANGELES,	3,469.40	SAN JOAQUIN,	320.25	Total since March 15, 1911,	18,847.24
OAKLAND,	503.35	SAN JOSE,	245.00	China Emergency Fund,	23.00
OODEN,	60.80	SANTA BARBARA,	154.85	Laos Emergency Fund,	25.00
PHŒNIX,	35.00	S. UTAH,	4.60	Well Fund for the Welbons,	2.50
RIVERSIDE,	329.00				
SACRAMENTO,	143.70				

MRS. E. G. DENNISTON, *Treas.*,
3454 Twenty-first St., San Francisco, Cal.

DATE DUE

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